

THE REFORMER AND CHRISTIAN.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah, v. 1.*

VOL. XIV. No. 5.] PHILADELPHIA, SEPTEMBER, 1835. [Whole No. 161

THE TREE OF LIFE, &c.

"So he drove out the man: and he placed at the east of the garden of Eden, cherubims, and a flaming sword that turned every way, to keep the way of the tree of life."—Gen. iii. 24.

Z. Fuller, in a late discourse on this subject, makes the following observations:—

"The tree of life is here used as a figure of *perfect obedience and innocence*, in opposition to the prohibited tree, which we have seen involves the idea of disobedience and guilt, and brings moral death to all those who partake of its fruit. The cherubims and flaming sword teach, that when Adam and Eve were expelled from the garden, effectual means were employed to prevent their return, and to guard the tree of life from their approach. The obvious meaning of this part of our subject is; that the Almighty adopted sufficient means to prevent Adam from being deceived into the belief, that he could regain his former innocence and life, by any thing which he was capable of doing. It will be recollected that Adam had already been deceived into disobedience, and into the belief that if he ate of the forbidden fruit, he would become as wise as his Maker; and he also might have been deceived into the belief that he was capable of rendering perfect obedience to the divine commands, and of thus regaining his innocence, had not the Almighty guarded him from this deception by efficient means, represented in our text by the figures of cherubims and a flaming sword. It appears to have been the economy of divine wisdom, that Adam should see and sensibly realize the fact that he was a sinner, that he was guilty before God, and that he could not, by any exertions of his own, ever regain his pristine innocence and happiness—that by works or deeds of the law he could never stand fully justified before his God.

"It was the plan of infinite wisdom and goodness, that man, who was created upright, should be subject to vanity, liable to sin and transgression, and furthermore,

after having sinned, that he should be incapable in and of himself, of regaining his original innocence and happiness. The impossibility of a sinner's regaining his primal innocence and happiness by any thing which he is capable of doing, is forcibly described in our text by the tree of life, (which we have explained to signify perfect obedience and innocence,) being rendered inaccessible to Adam, by means of the cherubims and the flaming sword. Adam learned by experience that he had not the power to make himself as innocent and happy as he was before he transgressed. And this is true with respect to every individual of the human race."

There is much truth and force in the preceding observations. Men, we know, in his own will and strength have ever been aiming and striving to fulfil the law, and make himself wholly innocent, that he might be of some account in the sight of God, and have a right to eternal life, and secure his own happiness on the ground of his own merit—proceeding from the promptings of self, and a regard for his own dignity.) But the cherubims of righteousness, and the flaming sword of an inward conviction on account of his aberrations, by which the Lord has guarded the entrance to the tree of life from all the selfish workings of man, have as often cut him down, by making him sensible he is yet but a sinner and has an unholy nature. This is frequently done when a man begins to fancy he is pretty good, and when from his willing, running and doing much for God, (as he thinks,) he is ready to conclude the Lord is pleased with him, and highly esteems him. In the midst of such pleasing anticipations, he is often made to see that all his willing and doing is from self, and for self, and is not done unto God at all—and hence that it can-

not meet his approbation should he have done ten times more than he has done. Therefore, if at times he seems to be as it were alive, or to have some confidence in his good condition, the commandment or sword of a penetrating conviction for some deficiency or unholiness in his nature comes, strikes him down, makes him sensible he is not right, and he dies to his fondly cherished hopes that he is pure and holy.

Will man, then, be able to save himself by works that he shall do? Nay, verily. It is the name or power of Christ only that can save men from all sin; and this power will not fully exert itself, act and do all, till the old man of sin, produced by the fall, is wholly dead. While he lives he will act, and however religious what he does may appear, it is always acting directly against the power of Christ—for the carnal mind, or fallen nature in man, cannot possibly act in any other way but against the power, life and spirit of Christ. The "carnal mind," or ~~man's~~ ^{man's} own natural mind, says the Apostle, "is enemy against God; it is not subject to the law of God, neither indeed can be." All it does, or can do, is founded in self, and is hateful to God. We therefore see how man only can enter to the tree of life. It is by *ceasing from his own works*; and he will never cease from his own works till his present nature is crucified and dies. He then comes into Christ, who is "*the door*" (John x. 7) by which alone we can enter—for nothing can reach us when in Christ. And thus it is written: "He [Christ] is our peace, who hath made both one; having abolished in his flesh the enmity; for to make in himself of twain [us and him] one new man, [called in Isaiah the Immanuel,] so making peace; and that he might reconcile both unto God in one body by the cross, [the severe cross Christ endured, and the cross also we must endure by the crucifixion of the old man, before the conjunction or union of the two in one body can take place] having slain the enmity thereby.

For through him we both have access by one Spirit unto the Father."—See Ephesians, chapter ii.

If any think the old man or the old nature will die, without being crucified to all its present desires, wishes, hopes and expectations, they are much mistaken. And when this crucifixion takes place, they will know it—for they will suffer as they never did before; far beyond any bodily suffering they ever knew, and more than can be told or described. Yet it is a blessed suffering, but is so only on account of the benefit and importance of it, since it must be undergone before we can come into Christ, *the door*, or become one with him, and reach the tree of life. When the work of crucifixion is fully accomplished, and the old nature ceases, we become one with Christ, or in other words, the Immanuel is born in us. But in the early days of this child, born in us, we are told, it shall not *know to refuse the evil, and choose the good*—but from the instant of its birth, it will be pure, *upright*, and perfect in its intentions—and feeding on *butter and honey*, or the most nourishing and important truths, its knowledge will wonderfully increase, with respect to every thing necessary to be understood in the way of knowing how to refuse all the evil that is now in the world, and in choosing whatever is good. Its first characteristic or name, indeed, is "*Wonderful*"—for it will be a wonder to all. Its next characteristic is, "*Counsellor*"—for God is its sole counsellor, and it follows his counsel only. It is next characterized as "*The mighty God*," by reason of its appearing in might to conquer whatsoever shall oppose. "*The everlasting Father*," and "*Prince of Peace*," are its next characteristics—for it brings for the first time, abiding and complete peace; not only to individuals, but to the whole world, in which, ever since the fall of man, have been, and more especially now are, little else but troubles, vexations, miseries, and cruelties. And truly, as it is said, (Isaiah, chap-

ter viii. 18) Christ, and the children whom the Lord hath given him in the Immanuel state, "are for signs and for wonders in Israel from the Lord of hosts;" while thousands, not understanding the nature and character of the Lord's strange work, through the Immanuel child, [many and yet one] as mentioned, verse 15, will "stumble, and fall, and be broken, and be snared, and be taken."

The old man or fallen nature, even no part of it, can ever enter the gate to the tree of life—being sinful, and only sinful in all its willings, workings, and doings, whenever, wherever, or in whatsoever it may employ itself—and therefore it should, and ought to die, however painful may be the process for effecting its death. God will not suffer one stroke to be employed in the work, beyond what is necessary—for "he doth not afflict willingly nor grieve the children of men."—(Lam. iii. 33.) All is done from love, and is under the direction of infinite wisdom. Why then should we complain, murmur or rebel against God? If we *set the briars and thorns* of our evil nature in opposition to his providential dealings towards us for the crucifixion of our fallen nature, has he not said he will *go through them*, that he will *burn them together*? And does he not in the next verse, (Isaiah xxvii. 5) counsel and invite every one under suffering and trial on this wise? "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." There is no other way whereby men ever can have any peace. Who ever yet prospered that strove against the Lord, and that were fretful and rebellious under his providential dealings towards them?

But to conclude, in reference to the principal subject of this article. When Christ, or Immanuel, the *one new man*, (the twain, Christ and us, as the Apostle speaks, being made *one body*,) when this *one new man* does all, the cherubims and flaming sword will not touch us, and we can come to the enjoyment

of the tree of life. Being in Christ, and Christ as the head doing all, there is no longer any sin, and consequently no condemnation. Christ ever did, and ever will do that which is pleasing unto the Father, and when we have *grown up into him*, (Eph. iv. 15) the will of the Father will always be done.

—
"And they overcame," &c.

Rev. xii. 11.

On the downfall of the power of Pagan Rome, a voice in heaven proclaims how the primitive Christians overcame that power, and the strength and agency of Satan exerted in that power. We are told, "they overcame by the blood of the Lamb, and by the word of their testimony; and they *loved not their lives unto the death*"—that is, they freely and willingly surrendered up their lives to death, in support of that cause that was dearer to them than life. Where shall such Christians now be found? Yet Christ plainly declares, that if any one love any thing more than him, or is not willing to forsake all, and surrender up every thing, even life itself, for his sake, he is not worthy of him, and cannot be his disciple. This is as true, as it is important for every one to consider at this time—because the period is nigh, and at the doors, that "shall try every man's work, of what sort it is." The trial is to be by fire, and it will fully disclose what is in every one—as each will know when he comes under the trial. Therefore, it is time to awake out of sleep, and examine whether we have or have not oil in our vessels with our lamps. The cry has already gone forth to some—"Behold, the bridegroom cometh, go ye forth to meet him"—and what consternation and dismay will come on many whose lamps are out, when on inspection and examination they find they have not a single grace or qualification for what they are called to do.

Very few are now in a state of willingness to forsake all for the sake of Christ, and ready to go out from, and

renounce whatever is wrong, like Lot, when he went out of Sodom. And if they do not, when the call comes for them to do this, they will be overwhelmed in the judgments that are about to fall on all those who are living in the ways of sin, and in the manners and practices that now prevail in christendom—for the Jerusalem of the present outward churches, in more places than one in prophecy, is called Sodom, and there is as much need at this time to escape from them, to the mountain of the Lord's house in the top of the mountains, in order to be safe, as for Lot to escape out of Sodom, to the mountains, in his day. These things may be unheeded now, and the writer may seem as one that mocketh, to many, but time will make all things manifest, and by giving this warning a duty is performed.

The groundwork in principle and conduct of true christianity, will have to be laid anew—for the whole superstructure, as laid down by Christ, and at first practised, has gone to decay. What is now given up for Christ?—Whoever will read Eusebius, and other early writers that give an account of the primitive Christians, must be struck at the readiness with which they surrendered up even their lives to the cause of Christ. And truly, Christ set us an example of dying for his sake, by dying himself for us. Thousands and tens of thousands among the early Christians, willingly and freely suffered the most agonizing tortures and torments, and death itself, through an adherence to the cause of Christ—inso-much that, as a writer observes, “the unbelieving world became amazed”—while the cause of christianity increased, and the number of Christians multiplied, in proportion to the sufferings and miseries that were inflicted on them. This “strange phenomenon,” we are told, “at length startled the emperors themselves,” and finally they themselves yielded to the evidence produced by such faith and patience as they witnessed in the followers of Christ

—being convinced that nothing short of an Almighty arm could enable them to undergo such sufferings and tortures. Says the writer already referred to, “They [the Christians] overcame death by a desire of death, and were more willing to die than their executioners to suffer them.”

This is a true testimony, as every one will see who consults the early history of the church—and in this way it was that the first Christians overcame. Now the power to endure such sufferings, and to feel a willingness to lay down their lives, (and the feeling was almost general among the early Christians) was given to them of God, and by it they were enabled to conquer, and at length to convince the more stupid that christianity was indeed of divine origin. Conviction will again have to be brought about in the minds of men, by an equally plain manifestation of the power of God in some way—and that way will be, by the followers of Christ renouncing the world and all its present ways and practices, and by that support and protection which the Lord will now extend to all who devote themselves wholly to his will, and put their trust in him alone. For none who do this, will now fall or be overcome; and all the powers of this world will fight against them in vain. For Christ will now go before his people in his all-conquering power, as Lord of lords, and King of kings, and those who follow him *upon white horses, clothed in fine linen, white and clean*, will be perfectly safe, and cannot be withstood. Christ too, at this time, has the name of “Faithful and True,” because he will now in an especial manner be *faithful and true* to protect and save every one that is faithful and true to him, and depends only on him for help and assistance in every emergency or trial he is called to pass through. If any are not faithful and true to Christ, or if they look to any other source but to him for help and assistance, they will not be able to stand—all other help will fail them,

and they will come into great trouble and sufferings, until they learn by painful experience, that the Lord only can save and deliver the children of men.

THE ONLY RIGHT MOTIVE OF ACTION.

"Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." "Whatsoever ye do, do it heartily, as to the Lord." "Do all unto the Lord."—*Apostle Paul.*

This is a universal rule for all men. Nothing can set it aside, or absolve men from the duty of adhering to it. It is indeed the only right principle of action, in all cases, and under all circumstances—and when adhered to, it will always bring peace. It is, besides, all that is required of man; for in it is embraced every thing that can be denominated man's duty—and whoever requires more than this, requires what God has never enjoined. It is not, therefore, among those things which the Apostle calls "doubtful," respecting which persons may innocently entertain different opinions, and dispute for ever without arriving at any certainty (and disputations about which the Apostle cautions against,) but it is a plain, simple principle of action, so vitally important that none can disregard it without destroying their peace, and depriving themselves of every divine blessing and enjoyment. If one person regard a day or any thing else, unto the Lord, and another out of conscience to the Lord, doth not regard it, the Apostle plainly signifies, that acting from this principle, each shall be accepted—and why then should there be any bar to christian love and friendship on that account? But all do not yet appear to have this knowledge, and debar themselves from what they might enjoy, if they did but consider, that the perfection of the christian character consists solely in a sincere aim to the will of God, in whatever a person does; and not in seeing or doing as another does, or as has been done by others heretofore.

In the primitive days of christianity,

much use was made of the cross; and in times of great persecution, persons in passing each other in the street, would cross themselves, to signify to each other that they belonged to Christ—scarcely being allowed or able to signify in any other way. Herein, at that time they owned their Lord, and in it then there was piety and love.—Afterwards, it became a dry, empty form; and Protestants felt it to be their duty, out of conscience towards God, to lay it aside; and also to lay aside many other things of a similar nature. Many things now in use, and of long standing, are based on the same foundation, and will in like manner have to be laid aside out of conscience towards God—and doing this will very much try many. *Notice*—it is not so much what men do, as what moves them to the doing of it. Every thing should be done unto the Lord—for the virtue of an action is determined by the motive which influences to the doing of it, and no action can be good when the motive is not right.

Saying grace, praying in families, the outward sacrament and baptism, going to meetings, &c. &c. however right and acceptable these things may once have been, as now practised they are only a mockery of God and a sin, and like the Jewish rites and observances in the time of the Apostles, they serve no other purpose but to build up a false righteousness, make people think themselves something when they are nothing, and thus keep them from ever coming into a right state. There is, indeed, scarcely a possibility of a person's coming into a right condition, so long as he continues to follow any of these things. None but those who are in the most blind and fallen state, will any longer practise these now dead and formal works, or place any dependence in them—and such as do this, cannot take hold of Christ and receive him as a Saviour. Every one will find what is here stated to be true in his own experience, more and more from this time forward; and however

restive, clamorous or resentful some may be in consequence of this testimony (as will no doubt be the case) the Lord will seal it too deeply on the hearts of many to be easily effaced, while his two edged sword will so cut and wound those who oppose what is the truth, that they will have no peace in their endeavours to resist it.

In application to the sentiments contained in this article, we feel it right here to state, that the name of the paper, noticed in our May number, entitled "The Perfectionist," and the profession made by many of its supporters, of having attained unto a state of perfection, were adopted from a conscientious and righteous principle, and not from feelings of exaltation.—They felt that the Lord had brought them into a state of entire dedication and devotion to his will, and they believed that it was due unto him who came to *save his people from their sins*, in return for what he had done for them, openly to profess that he had saved them from their sins. And when done from this principle, and out of conscience towards God, those who rise up against them on account of such a profession, and the inculcation of the possibility, and the duty of a life of entire holiness, will find in the end that they are fighting on the wrong side, and it will be a cause of repentance to them for having done so. As soon as the writer saw the paper, and read its contents, he perceived the Lord would not permit people to go on in wickedness any longer in peace. A banner to holiness has indeed now been erected, and soon all will be called up out of their sleepy and slumbering state, to fight either on the side of the Lord, or on the side of the devil. It becomes each one well to consider on which side he enlists in this great contest, as more important consequences will arise from it than many are now aware.

The Lord indeed is about to go forward to conquer his foes, in a way that he has never done before. He

now goes forward on a white horse, followed by his armies upon white horses, clothed in fine linen, white and clean, which is said to be *the righteousness of saints*; "and he treadeth the wine-press of the fierceness and wrath of Almighty God." Coming as the *Lamb to overcome*, as will be seen, Rev. xvii. 14, and xix. 11–16, he soon has the name of "Lord of lords, and King of kings," while "they that are with him" are said to be "*called, and chosen, and faithful*." Christ will be no less faithful to save and protect them while engaged in his cause, and therefore, among his other names at this time, is that of "Faithful and true." We are told that "in righteousness he doth judge and make war"—"And out of his mouth goeth a *sharp sword*, that with it he should smite the nations: and he shall rule them with a rod of iron." As this war advances, those who are the enemies of Christ and following in the ways of sin, under whatever fair profession they may be hid, will be too deeply pierced and wounded by the sharp sword, to remain neuter. They will be unable to preserve the character of sheep under its trying operation, if they be not so in reality, but will become revealed and disclosed as animals of a more fierce and hostile nature. For the sharp sword from Him whose "eyes are as a flame of fire," in going forth from himself and through his messengers, will fully make this disclosure, and accomplish the purpose for which it is intended,—while all that rise up against it, as will be seen Rev. xix. 20, 21, are destined to be cast *alive* to all their wickedness and opposition to the truth, into unutterable woe and misery, or else are like Saul of Tarsus, to be *slain* to whatever is wrong and improper in them. The counsel of the Lord to each and every one at this time (see Isaiah, chapter xxvii.) is this: "Let him take hold of my strength, that he may make peace with me;" and not as mentioned verse 4, "set the briars and thorns" of his evil and

restless passions against the Lord "in battle"—for saith the Lord, "I will go through them, I will burn them together."

THE TIME OF JUDGMENT.

Daniel vii. 10.

We have before stated, that a time of general judgment is to take place in this world. When the *Ancient of days on a throne like the fiery flame*, and the *wheels of his providential dealings as burning fire*, will enter into judgment with men, and render to every one according to his works. At this time, a *fiery stream* of conviction from his fiery and searching law of righteousness (violated more or less by all now living) *will issue and come forth from before him*, while *thousand thousands* of angels and men will *minister unto him* for the execution of his purposes, and *ten thousand times ten thousand will stand before him* for judgment. The *books* of an omnipresent and all-seeing God, in which is a record of all the deeds and actions of men, even in thought and purpose, will now *be opened*, (or in other words, whatever is in men will now be *disclosed and made manifest* by the sharp and penetrating trials under which each one will be brought) and exact and equal justice and retribution will be meted out and rendered to all.—None can know the searching and trying operation of this time of judgment, till they come under it, and all will have to come under it before it terminates. It will be a most serious and trying period to every one, and it becomes all now living, to ponder and consider what is their fitness to come into it before it comes upon them like a thief in the night, while they are slumbering and sleeping in ease and security, without a single thought whether they are prepared for God to enter into judgment with them, or whether the time for them to be judged is at hand.

This same time is spoken of by the Apostle Paul, 1 Cor. iii. 13-15, where

he tells us, "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire [the most piercing and penetrating of all the elements] and the fire shall try every man's work, of what sort it is." It cannot be hid, cloaked or concealed, as all will find under the fiery and searching trials they will have to pass through in the time of this judgment—for the trials that will come upon them will be of such a nature, that they will make a full manifestation of what they really are, and what is in them, and will prove whether they have any thing that cannot be consumed, burnt up or destroyed by the severe sufferings, contradictions, reproaches and ill-treatment they will have to undergo. "If any man's work abide" or remain undestroyed by this fiery ordeal, we are told, "he shall receive a reward," and it will be a reward of an hundred fold, in every grace and endowment, from what he had before.

This work of judgment has already begun with some among the better class of men—for it begins at the house of God, or in other words, it first comes on the better kind of people; and those that are experiencing it can truly say, they are scarcely saved from being consumed and destroyed, as well as every thing they supposed right within them, under the fiery trials they are called to undergo. For it is indeed a *fiery trial*, the strict and severe scrutiny of which none can know till they pass under it themselves, and then they will know and remember it as long as their existence continues. Enough has been said on the subject of this judgment, to those who in part know by experience what it is, and to others nothing that could be said will be of much use at present. But the time is hastening when all will realize its truth and its severity, and then they will remember that they have been apprized of it by one who has had some knowledge of its nature and character.

NEBUCHADNEZZAR'S IMAGE.

There is not perhaps a single event or act recorded in the Bible, and handed down to us, but will have its antitype, or appear and be acted over again in a more advanced state of things—so that, as the Preacher in Ecclesiastes has said, chapter i. 9-11: "The thing that hath been, it is that which shall be [in another form;] and that which is done is that which shall be done [under another dress or character, without the persons doing it being aware of it:] and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? It hath been already of old time, which was before us." And yet the Preacher immediately adds—"There is no remembrance of former things, [that is, to do them in the same literal way or form they were before done;] neither shall there be any remembrance of things that are to come [to perform them over again in the same manner] with those that shall come after." As knowledge advances, the works of iniquity come up and are acted over again in a more refined shape, so as not to offend against the knowledge or understandings of men living at the time, or even to be suspected as being the works of iniquity, but are considered as right, fit and proper to be done. Were it not so, they would not be done.—How many in this day are shocked at the ancients, and how ready are they to condemn them for worshipping false gods, idols and images, the workmanship of men's hands—when they are themselves doing precisely the same things, only under another form.

There is a key for understanding these things, and that will be found in the Hebrew or Greek meaning of the names used in the Bible in recording past transactions. For the fulfilment in the antitype, is in accordance with such meaning. Thus it is we discover that the antitype of Nebuchadnezzar's image, set up in the plain of Dura, in the province of Babylon, is the present law system, which, as grand and ma-

jestic as it now appears in the eyes of most men, is only an abomination in the sight of God, and an expensive curse—and has a direct tendency to draw people away from all trust and dependance on the true and living God, to trust and depend on what is called law, the workmanship of men's hands. Human laws, statutes and enactments, are what men now worship, honour and trust in, to save and protect them, as if there was no other God able to save them, or in whom they can place their trust and dependance.

Dura, the plain where the image was set up, means *generation*, or *habitation*; *Babylon*, the province where it was situated, means *confusion* or *mixture*; and *Nebuchadnezzar*, who set it up, means *fears*, *trouble*, or *sorrow of judgment*. See Butterworth's Concordance. And so we find, that it is among that class or generation of men, who are in a confused or mixed state of things, where this image is set up—and it is such men as have fears, trouble, or sorrow, by reason of things not going to suit them, and who wish by their own arm to avenge and redress themselves, that have caused it to be erected or set up. For not having their trust and dependance on the Lord, as a sufficient protector and saviour to them, and thinking to redress themselves, they have made a great law image to protect and save them, and to avenge themselves on others. And truly, "the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers" in the present confused and mixed state of things, have been "*gathered together unto the dedication*" of this great *image* of the law—and they now all "*stand before it*," to admire, honour, reverence, and worship it, as alone able to protect and save men. Witness, too, the *music* of all men's voices, of every class, order, and description, in behalf of this great image, to induce every one to bow down to it, and to worship it. Was there indeed ever such universal homage paid to any

one thing, as to the law. The law! the law! is in every one's mouth, as if there was no other power, except the law, to save and protect mankind. The "cornet, flute, harp, sackbut, psaltry, [religious people!] dulcimer, and all kinds of music," sound their varied and various strains of praise and homage to its greatness, excellency, and utility. For, indeed, all men, as with one united voice, proclaim the greatness and importance of the law, as if it were the living God, and worthy of all homage, worship, and adoration.

The writer was sometime since at a prison, where were numbers that were the victims of the law, and were suffering under the bands of its binding. Yet they all plead and contended for the law, and spoke in its favour; so that the music of their voices, in behalf of the law, did not cease by reason of their suffering condition under it.— Surely the delusion and perversion of men's minds in this day, are as great as they ever were. And what sort of image is this human law system, that it should thus be honoured and worshipped of all men? In the early days of christianity, did not the law cause thousands of Christians to be tortured and put to death? And has not the law in Spain, Italy, Germany, France, England, and every country where it has been set up, exercised the most unjust oppressions and cruelties on the best of men, imprisoning and destroying them? Even in our own country, was it not by means of the law, that innocent Quakers were imprisoned and hung, and others put to death as witches?— Thus we see what a capricious, whimsical, changeable, cruel, and blind god the law is, and how unsuitable it is for those who worship the true and living God, to bow down to or worship such a strange and senseless god in its unjust demands and requirings. And truly there are those whom the Lord is now raising up as witnesses for his name, that cannot honour this image, the workmanship of men's hands, and (trusting in his name) that will not bow

down to it nor worship it in its unrighteous requirements, should the rage of its advocates, admirers, and supporters be ever so great, and the fire of their wrath be heated one seven times hotter than it is wont to be heated, and they be cast therein. They know that the God whom they serve, is able to deliver them from all the wrath and burning furnaces [or jails] of men. But should he not deliver them, acting from an honest conviction of duty, and a conscientious adherence to what they believe the Lord requires of them, and trusting in him for support, they will be consumed in the burning fire of men's wrath, sooner than sin against the Lord, by bowing down to or worshipping any thing that is the workmanship of men's hands, and giving to it that honour and homage which are due only unto the living and true God.

On the subject of the law, (now so universally worshipped,) we insert the following article, written by an intelligent and conscientious individual in this city, and sometime since published in a handbill for gratuitous distribution.

IT IS THE LAW.

"We have a law, and by our law he ought to die."—*John xix. 7.*

Nothing, it would seem, can appear more plain and evident to every well informed, and unprejudiced mind, than the fact that every reformation which has taken place in the world, has had its primary, if not greatest difficulties in withstanding and opposing the power and influence of laws at the time being in existence. It was for disregarding, and acting in opposition to the decree or law of Nebuchadnezzar that Shadrach, Meshach, and Abednego were "cast into a burning fiery furnace." It was also for disregarding and disobeying the law of King Darius that Daniel was cast into a lion's den. It was in vain for even Christ himself to appeal to a sense of justice in the Jews, (who sought his life) by saying, "Which of you convinceth me of sin?"

And if I say the truth, why do ye not believe me?" or "Many good works have I shewed to you from my Father; for which of these works do ye stone me?" It was in vain for Pilate to ask, "Why? what evil hath he done?" or to declare to them "I find in him no fault at all."—WE HAVE A LAW—formed with them an argument paramount to every consideration of justice, mercy and truth; and to which law, they were willing that even these should be sacrificed. And from the days of Jesus Christ down to the present time, when, or where has a reformation ever taken place, wherein reformers have not been opposed by the laws, at the time being in existence? An historian says, that in the days of Martin Luther "to question the foundation of her (the church of Rome's) authority had hitherto been accounted not only an aggression on the laws of civil society, but rebellion against the will of God." It is also well known that in the political revolution, or reformation of these United States, the actors therein were termed rebels against the laws of Great Britain. It is also known that numerous innocent individuals lost their lives in New England for not conforming to what are termed the "Blue Laws."

But in these United States, where even government itself is considered a blessing, only so far as it secures to citizens, "Life, Liberty, and the pursuit of Happiness,"* (unalienable rights endowed upon all men by their Creator,) how much more consistent is it to require, and to know, how far *existing laws* tend to accomplish, or to hinder this great end for which "governments are instituted among men" than to say (in substance) with the worshippers of Nebuchadnezzar's image, "Thou, O king, hast made a decree that every man shall fall down and worship the golden image."

Elias Hicks, in one of his discourses,

which was afterwards printed, remarks:—

"The laws of nations are no rule for Christians at all in relation to what is justice, for the laws of men are suited to the condition of those that they were made for; and therefore they indulge in abundance of injustice and oppression. Our land groans under it, and will, till the people are raised up to bear testimony for the Lord, against this oppression."

THE SURE WORD OF PROPHECY.

Christ has said, "Heaven and earth shall pass away; but my words shall not pass away." Among the declarations of Christ, is the following; "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." The worst captivity into which men can be brought, is the captivity of error, of sin, and of the devil; and the sword mentioned above, probably means the sword of government, called by the Apostle, "the sword." We shall perceive how this declaration was in a measure fulfilled, in the opening scene of the seven last plagues, which commenced at the time of the first French revolution. A country which had been devoted to the church of Rome; which had led nearly all its subjects into captivity to its ritual and requirements, and in which tens of thousands had been put to death for dissenting from its doctrines—strange as it may seem, this same country was led captive into atheism, denying the very existence of a God—and the sword of its secular authority was employed in destroying that very church and its adherents which ever before it had defended and supported. This was a strange event; but it was not less strange than true—while it was a fulfilment of what Christ declared. Those who had led others into a spiritual captivity were themselves led into captivity to atheism, and the sword of government, which had been always employed in uphold-

*Read Declaration of Independence.

ing and supporting the church of Rome, was employed in killing and banishing its priests, suppressing and confiscating the property of its religious houses, and in prostrating and destroying its authority and influence. Nor was this work confined to France alone. All those countries which had been the adherents and supporters of the church of Rome, received the deluge of this dreadful captivity, and the city of Rome was itself taken and plundered, the Pope imprisoned, and a government established there in accordance with the views and principles of the atheistical revolutionists. This was truly a judgment, and it came "as a destruction from the Almighty."

But the most tremendous of the *seven last plagues* are yet to come; and what scenes they will disclose time only can reveal. That the most dreadful calamities are, at this time, impending over every country where the light of christianity has been diffused, is but too evident from the great degeneracy that now exists in every such country, our own not excepted. These calamities are not distant—and it becomes every one to examine what is his condition to meet them, and to watch. For the time now is, that this admonition applies: "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, [the true principles of christianity, with its practice] lest he walk naked, and they see his shame." The darkness that now pervades the minds of men, and the evil spirits, "the spirits of devils," that are beginning to go forth, renders it very difficult at this time to preserve the garments of right principles and conduct; and it will be more and more difficult for some time to come—inasmuch, that most people will become wholly stripped of almost every thing that is merciful, right or good. And then will come on the battle of Armageddon, "the battle of that great day of God Almighty;" called also, "the supper of the great God;" when the devouring fowls of this world, of atheis-

tical scoffers, and harpies for prey and gain, will "eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, [strong institutions of the law] and of them that sit on them, and the flesh of all men, both free and bond, both small and great." See Rev. xix. 17, 18.

The above figure will be better understood by the following remarks.—When Christ was asked, where such heavy calamities as he had been speaking of would fall, he replied; "Where-soever the carcase is, there will the eagles be gathered together." God has provided that dead carcasses shall be eaten up, being only an offence and an annoyance to the living. And the whole world, comparatively, that now is, the christian world not excepted, in all its ways and proceedings, (like the Jewish nation formerly) is in respect to God but as a dead carcase—having no divine living principle within itself; and hence it will be devoured from off the face of the earth. The Romans were the eagles which devoured the Jewish nation. But other and worse birds of prey will devour the present more obnoxious, if possible, dead carcase of fallen christendom—because it has had more light and more excellent precepts and principles to preserve itself in a state of life, and in an adherence to holy and righteous requirements, without being thankful for the gift bestowed, or improving it for its health and well-being. Therefore, they will reap the fruit of their own doings—for surely the Lord will avenge himself on such a people—and the time is not distant.

Is it a time then for any, who may not yet be dead, to sleep. Christ has pronounced a blessing on such as *watch*; and never was there a time, since the beginning of the world, that watchfulness was so much required. That which will come as a thief, is at hand, to break up the house of every one that is not found watching. Could all see this, as the writer sees it, and as all others ere long will feel it in its

reality, they would give all diligence to have their trust and confidence placed in Him, who only can save and deliver in times of calamity and distress—such as those now about to come. For the great crisis and trial that shall come “as a snare on all them that dwell on the face of the whole earth,” draws on apace; and it will be well for those, that are watching to be found doing the Lord’s will, and that have him for their protector and support; for under the trials of these last days, they will know that his arm alone can save and deliver them.

PROPHECIES OF MALACHI.

Malachi being the last of the prophets, his prophecies have reference to things under the gospel, more than those of any other prophet. All must see their applicability to things now existing, when understood according to the true import of the prophet’s words under the dispensation of the gospel.

In chapter i. 7, the Lord charges the priests with offering *polluted bread* upon his *altar*. Under the christian dispensation, Christ is the altar, and christians are called *bread*. See Hebrews xiii. 10., 1 Cor. x. 17. And how do the priests of this day, for the sake of adding numbers to their congregations, and increasing their emoluments, accept as christians and followers of Christ, persons no wise fit to be received as such—while they abuse, and treat with bitterness and contempt those who see the evils that are among them, and from a sense of duty, are constrained to witness against their conduct. Truly enlightened and sincere christians, that act conscientiously and in obedience to what the Lord requires of them, they cannot like, because they will not have fellowship with the works of darkness which they see among them—and hence they despise them, and seek in every possible way to degrade and villify them.—This is called by the prophet, *profaning the name of the Lord*, instead of offering that *incense* of praise so justly

due to his name—and it is also saying, as they are charged with doing, “*The table of the Lord is polluted.*” Now, the only manifestation of the name of the Lord to be seen among men, is in his true people, as God the Father was manifested in Christ; and *the table of the Lord*, under the gospel, is the true principles and practice of the gospel—for of these only can men partake, in order to receive nourishment and grow up in the ways of truth and righteousness. But the priests are charged, not only with pronouncing this table of the Lord *polluted*, (see verse 12, 13) but of saying also, that “the fruit thereof,” or that which comes from it, and “even his meat,” or that which is the most nourishing, “is contemptible”—and of saying this further also, “Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of hosts.” The metaphor, “snuffed at it,” says Adam Clarke, is “taken from cattle that do not like their *fodder*. They blow strongly through their nose upon it; and after this neither they nor any other cattle will eat it.”

How very strikingly this represents the dislike and conduct of the priesthood of this day, towards real true christian principles and those who practise them,* in the stigma and re-

* Agreeably to the prophet Micah, iii. 5, “they bite with their teeth” those whom they cannot enslave to their views, and render subservient to their interest; “and cry, Peace” to such as will support them in their measures and justify them in their conduct. The prophet adds, “and he that putteth not into their mouths, they even prepare war against him”—or, as in the original, agreeably to Adam Clarke, “They *sanctify a war* against him”—that is, they make all due preparation, and call on others to aid them in putting down a man that honestly speaks the truth, and thwarts them in their mercenary plans for gain, as if he were an enemy to the church and opposing the Lord’s people. And how often have they succeeded in making most people believe so, and induced them to join with them in carrying on a war of cruelty, persecution and abuse against those better than themselves.

proach which they endeavour to put upon them. They have been for years and years preaching up and holding out the idea that they wished people to be holy. But no sooner does a paper come forth at New Haven, Conn. sincerely and honestly engaged in promoting the work of holiness, and supported by persons truly seeking to be holy, than the greatest clamour is made against, and the strongest contempt shown towards both the principle of holiness and an adherence to it, and particularly towards its profession. There has scarcely been a greater "snuffing" at any thing, since the snuffing that was carried on by the Jews against the principles and practice introduced by the gospel. What should hinder the priesthood, and all those engaged in such a business, from seeing their true character and condition? We can see it from this circumstance alone were there no other evidence to prove it. But to return.

Continuing to speak of the priests, the Lord saith: "If ye offer the blind," or unenlightened, stupid worldlings "for sacrifice, is it not evil? [The only right and acceptable *sacrifice* unto God under the gospel, will be seen, Romans xii. 1, 2. Holy persons, not conformed to this world, but transformed by the renewing of their mind, we there find, are the only acceptable sacrifice unto God.] And if ye offer the lame and sick" in sin and wickedness, as acceptable followers of Christ, "is it not evil? offer" such a deceitful, worthless, priceless, loathesome thing "unto thy governor," of only human discernment, "will he be pleased with thee, or accept thy person? saith the Lord of hosts." Still speaking of the priests, (and surely the priests of this day are meant) the Lord asks: "Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts." They will not do the smallest thing for the service of God, nor kindle a fire of animation and zeal

in behalf of Christ and his cause, unless they are paid for it. Says a commentator; "There is not one sincere honest priest among them. They are selfish and worldly; and so basely so that not one among them will even kindle a fire on the hearth of the altar unless he is paid for it."

In chapter ii 11, is this further charge: "Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god;" that is, the outward ruling church, in all its various divisions, has rejected, despised and accounted as not christians, the most holy and sincere christians, such as God can only love and approve, and has united herself to, and holds friendship and intercourse only with such as are not the Lord's people, nor in covenant with him. Says the prophet; "The Lord will cut off the man that doth this, the master and the scholar [the one that does it and the one that learns to do it from another] out of the tabernacle of Jacob." This is in accordance with what the apostle says on the same subject: "If any man defile the temple of God, him shall God destroy"—adding, "the temple of God is holy, which temple ye are, who have the Spirit of God dwelling in you." Therefore, for a body of people professing christianity, to cease to be holy and have the Spirit of God dwelling in them, and at the same time to reject, stigmatize and condemn the Lord's true people that are acting in obedience to him, and represent them as deluded, fanatical, crazy, &c. is the greatest defilement and profanation of his temple that men can be guilty of; and they must expect to reap the consequences of such conduct. For every word of God is true, and in due time will have its accomplishment.

The prophet Malachi next proceeds to state, that they had "covered the altar of the Lord with tears, with weeping, and with crying out," by

such "treacherous" conduct and treatment to his true people (and this has been going on a long time) "insomuch that he regardeth not the offering any more, or receiveth it with good will at their hand"—and makes known, that "the Lord hath been witness" of this unrighteous and treacherous behaviour of the outward church towards "the wife of its youth." The *wife of youth*, is such persons, in every age, as the apostle at first espoused for ever to be the true church of Christ, and the wife of the gospel "covenant." For agreeably to the prophet (chap. ii. 14) such persons are the only right "companion" for all the faithful to have fellowship with, the wife of youth, or the companion and wife of the gospel covenant. Because, says the prophet, the Lord seeks "a godly seed"—such as are truly and sincerely devoted to do his will. "Therefore," he adds, "take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel saith, that he hateth putting away."—Put away or not, by such as rule in the outward visible church, those who are like the primitive christians, whom Paul espoused to be the church, must ever remain the true church, the wife of youth, and the wife of the gospel covenant. How hateful and displeasing truly must it be unto the Lord, to see those who rule in the church reject his true people, and treat them with indignity, cruelty and contempt, and receive, own, and hold in fellowship as his people such as are utter strangers to him and out of the covenant of the gospel. Hence, as it is said, "The Lord will cut off the man that doth this, the master and the scholar, out of the tabernacle of Jacob," or, as the apostle expresses, will destroy such as "defile the temple of God." And the time draws nigh when this will be done. For a more full understanding of this subject, see Mal. ii. 11-16. The whole of Malachi has special reference to a time just before an end is put to all wickedness.

CALAMITOUS PERIOD.

The cup of calamity, captivity, and suffering, given by Jeremiah to all nations, (see Jeremiah xxv. 15-38,) and which they were compelled to drink, whether willing or not, will have its fulfilment in the antitype throughout the world, before many years. The former cup of captivity and suffering, came through Nebuchadnezzar, king of Chaldea. Nebuchadnezzar, as stated before, means, "fears, trouble, or sorrow of judgment;" and *Chaldea*, means, "as devils, or robbers." And according to the above meaning, so will be the fulfilment in the antitype in these latter days. Fears, trouble, and sorrow, through wicked and injurious men, will ere long overcome and subdue the whole world—and especially the Christian part of it. For it is the counsel of God that it should be so, (as in the case of Nebuchadnezzar with the nations formerly in the type) because of the wickedness of those that are therein.

The prophet Jeremiah, in reference to the Lord's judgments on the Israelites, at the period alluded to, thus speaks: "Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadnezzar king of Babylon, hath broken his bones." It will be so in respect to the Israel of christendom. *Assyria*, means *happy*. And just before great troubles and sufferings come on nations and individuals in this day, we shall find that nearly all their firmness, virtue, and close adherence to the Lord, will be devoured or destroyed by prosperity, or worldly happiness and enjoyment—as if Providence saw fit, because of past unfaithfulness, to permit that it should be so. And then when fears, trouble, and sorrow of judgment come upon them, through wicked and evil men, being unused to such things, and having no fortitude, firmness, or trust in the Lord to sustain them under such trials, their very bones will be broken; or, in other words, the strongest and firmest prin-

ciples of their nature, and those most capable of sustaining them, will be all crushed and broken to pieces.

It seems, indeed, a sure presage of approaching troubles and sorrows in this day, to see persons prosperous and happy. For in the type, after the kings of Assyria had obtained most of the silver in the land of Israel, and the silver and gold in Judah, "and in the house of the Lord," (see 2 Kings xv. 19, 20. xvi. 7-9,) Nebuchadnezzar conquered and destroyed the whole country. So also in the antitype. According to the meaning of Assyria, and the signification in the antitype of taking away gold and silver—after people, through the influences of prosperity, happiness, and enjoyment, have been deprived of almost every thing valuable in their heart or principles, the fears, troubles, and sorrows that will come upon them, will overwhelm them, and crush them beyond the power of language to express. Those who know nothing on this subject, as yet, will know hereafter, and then they will realize the truth of what is here stated, as little as they may regard it at present.

"THAT THEY MAY BE ONE IN US."

John xvii. 21-23.

The *oneness* here spoken of, is one of the most important subjects that can engage the attention of man—since there can be no true happiness till it is attained.—And what are the proofs of its attainment? We answer—when the will of God is always our will. When what he orders or permits to come upon us is always assented to, and acquiesced in; and when from the heart we can say, under every afflicting and trying dispensation towards us, "thy will, not mine, be done." An unwillingness to acquiesce in the dispensations and dealings of the Lord towards us, is the cause of all our misery and distress. The Lord having ordered or permitted things to be a certain way with us, and our wishing to have them otherwise, causes us unceasing sorrow and anguish.

And what signifies all our dissatisfaction with the ways and dealings of God towards us? Can we, by any efforts of our own, thwart his ways and dealings, or make "one hair white or black" in respect to

his dispensations towards us, by finding fault, complaining, or resolving to have them otherwise? We may resist, strive, and complain against the Lord's providential dealings towards us, but it will be all in vain. It is much better cheerfully and willingly to submit to all the Lord shall dispense to us, and to acquiesce in whatever he appoints or permits to come upon us, than to find fault, murmur, or complain. Had Job done this, his sufferings would not have been so prolonged; nor would he have had so much cause to abhor himself, and repent in dust and ashes, for having spoken in so complaining a manner, and expressed so much dissatisfaction under the sufferings God permitted to come upon him, to try him, and to prove the true state and condition of his heart. It is true, his trial was very great, and it was abundantly increased when he once lost his patience, and opened his mouth and cursed the day he was born. Then Satan got an advantage over him, which he had not before, and aggravated his sufferings ten-fold beyond what otherwise they would have been. For Satan can do but little to distress us, at least inwardly, when we cheerfully assent to whatever the Lord sees proper to permit to come upon us, as did Job at first. But when he gave way to dissatisfaction, and complained, the devil was enabled to act with much power, and to torture him in the extreme, till his sufferings became almost insupportable.

TRIALS OF THE CHURCH IN THE LAST DAYS.

The prophet Micah, chap. iv. in speaking of "the last days," and in speaking, verse 8, 9, not of the Jerusalem that was, but of "the daughter of Jerusalem," and "daughter of Zion," or true church, thus describes her condition and distress at the time of her last great trials and sufferings: "Now why dost thou cry aloud? is there no king in thee? [God is her king and can deliver:] is thy counsellor perished [so as not to be able to order all things aright?] for pangs have taken thee as a woman in travail; [but all will end right.] Be in pain and labour to bring forth, O daughter of Zion, like a woman in travail, [it is necessary that it should be so:] for now [like the former Jerusalem church] shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies."

Babylon, as has before been shown, means *confusion or mixture*, and *Chaldea*,

the place where Babylon was situated, means, *as devils*, or *as robbers*; and in Zion's extreme distress, from wicked men under the power of devils, the Lord will deliver and redeem her, and she shall then praise him, and know of a surety that the Lord's arm can deliver. Her numerous enemies in her distressed condition, are represented, verse 11, as *gathered against* her, saying, "Let her be defiled, and let our eye look upon Zion." "But," says the prophet, "they know not the thoughts of the Lord, neither understand they his counsel." For, as mentioned, Hosea ii. 14, the Lord "brings her into the wilderness"* of trouble and of suffering, only to humble her, and to make her sensible how she has offended, when he will "speak comfortably unto her," deliver her from all her sufferings and all her enemies, endue her with power from on high, and then, (see the place in Micah already referred to) the Lord calls on her to engage with him in his service in the following expressive language:—"Arise, and thresh, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs brass;

* The wilderness into which the Israelites were brought, to correct them, prove them, and prepare them to enter the land of Canaan,—which wilderness was a type of that wilderness condition of suffering and trials the church of these latter days will have to pass through, is represented, Deu. viii. 15, and Jeremiah ii. 6, as a "great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water"—"a land of deserts and of pits, a land of drought, and of the shadow of death, a land that no man passed through, and where no man dwelt." It was so ordered by the Lord, said Moses to ancient Israel, (verse 16,) "that he might humble thee, and that he might prove thee, to do thee good at thy latter end."—It is for the same reason that the Lord brings his people into the wilderness of sufferings and trials in these last days—only, as the Lord will now more thoroughly prove his people, to prepare them for what he intends to do for them, the trials and sufferings needful for them to pass through at this time, will be greater than those formerly endured by the Israelites. But in passing through the wilderness of sufferings and trials in this day, all we have to do is, like Joshua and Caleb, to "*wholly follow the Lord.*" We shall then be safe, and shall not, like so many of the Israelites, be "overthrown in the wilderness," nor leave our carcasses in it, but shall enter into the enjoyment of all the fulness of the promises made in the gospel, the Psalms, and the prophets—even into that "rest that remaineth to the people of God." The apostle expressly tells us, that those things which befel the Israelites in their journey to Canaan, "were our example," and "ensamples" to us, and that they were "written for our admonition," lest, in respect to ourselves, "a promise being left us of entering into his [the Lord's] rest, any should come short of it."

and thou shalt beat in pieces many people; and I will consecrate their gain [or whatever is of any worth in such people] unto the Lord, and their substance unto the Lord of the whole earth." For Christ now comes, through this daughter of Zion, the bride, the Lamb's wife, now for the first time united to and with him in her redeemed state, as *bone of his bone, and flesh of his flesh*—(see Ephesians v. 30-32,)—it is in *this oneness* of Christ with his people, that he comes in these last days, to *subdue all things unto himself*, and to *reign over all the earth*.

SUCH THINGS ARE.

[*Extract from the writings of Mr. Fleming, Scotland, said to be a deeply experienced man, who lived about 170 years ago.*]

"We may often see a very strange concurrence of things, how instruments act to bring about the Lord's end, and advance the interest of the church; even while each doth most vigorously drive his own design; which shews there is surely a living spirit in the wheels that ordereth these motions. We have seen the enemies of the church raised to a strange height, all advantages favouring them, until their plot was just ripe; when lo! at that very instant, something unexpected hath fallen out, which turned their former success to their further ruin and disappointment. A sword must pierce the church's heart, that the thoughts of many may be discovered. When judgments come upon a land, the godly generally get the first stroke: judgments must begin at the house of God and the green tree: yet the church's trouble and persecution is a forerunner of vengeance on her adversaries; and the cup prepared for them is of a strong composition; the wine is red and mixed, and the dregs very thick.—A sharp storm usually goes before some remarkable enlargement of the church; a very low ebb before the turning of the tide."

ON DANIEL IN THE DEN.

[*By F. Quarles who lived upwards of 200 years since.*]

"Fierce lions raging for their prey! and then Daniel thrown in!—and Daniel yet remain Alive!—there was a *Lion* in the den, Was Daniel's friend, or Daniel had been slain. Among ten thousand lions, I'd not fear, Had I but only Daniel's *Lion* there."

The Reformer and Christian is printed on the first of every other month, at one dollar for twelve numbers or a volume. Letters to be addressed and payment made, to T. R. GATES, Proprietor and principal Editor, No. 290 North Third St. Philadelphia. The numbers may be had from the commencement of the work.